

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“And whosoever will hearken unto my words and repenteth and is baptized, the same shall be saved. Search the prophets, for many there be that testify of these things.” BOOK OF MORMON, 3 NEPHI 23: 5.

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PETER AND HIS BRETHREN*

ELDER JAMES E. TALMAGE

OF THE COUNCIL OF THE TWELVE

TO PETER and his associates in the apostolate, the Lord had definitely spoken of His Church, which was to be builded on the rock of revelation, or direct communication between God and man. Again, in the course of His instructions concerning the settlement of difficulties arising from offenses among members, the Lord referred to the Church as an organized body, which should be regarded as a tribunal or court in the hearing of charges and in giving judgment thereon. While these two instances of the mention of Church—both of them by Matthew—are the only occurrences of the term in the Four Gospels, the remainder of the New Testament, from Acts to Revelation inclusive, is rich in reference to the Church and to churches.

There was no lack of understanding on the part of the Apostles, after the Lord's ascension, as to their primary duties, these comprising, first, the bearing of witness to the Christ as the Son of God, Redeemer and Saviour of the race—which includes the preaching of His Gospel throughout the world; and secondly, caring for the Church, building it up according to the plan made known unto them, and directing its operation as an institution among men, divinely established.

Among the latest instructions given to them by the Lord just prior to His ascension, was the combined commandment and promise that they should tarry in Jerusalem, there waiting in

*Address delivered over Radio Station KSL, at Salt Lake City, Utah, U.S.A., on Sunday evening, January 6th, 1929.

ready expectancy until they should be especially endowed by the Holy Ghost, whom He would send unto them from the Father.

From Mount Olivet—the Mount of the Ascension—the eleven Apostles returned to Jerusalem filled with joy and thoroughly suffused with the spirit of adoring worship. Both within the Temple enclosure and in a certain upper room, which was their usual place of meeting, they continued in prayer and supplication, often in association with other disciples, including Mary, the mother of the Lord, some of her sons, and the little sisterhood of faithful women who had ministered to Jesus in Galilee and had followed Him thence to Jerusalem and to Calvary.

The disciples, many of whom had been dispersed by the tragic events of that last and fateful Passover, had come together again with renewed and fortified faith, all centered about the great fact of the Lord's resurrection. The thrilling, heart-filling, and soul-enlightening truth was theirs. Christ had become "the firstfruits of them that slept," "the first begotten of the dead," and the first of the race to rise from death to immortality. They knew that not only had the grave been compelled to give up the body of their Lord, but that a way had been provided for the striking of the fetters of death from every soul. Immediately following the resurrection of the Lord Jesus, many righteous ones, who had slept in the tomb, had been resurrected, and had appeared in Jerusalem, revealing themselves unto many. The universality of the resurrection of the dead was soon to become a prominent feature of apostolic teaching.

NOMINATION AND COMMON CONSENT

The first official act undertaken by the Apostles was the filling of the vacancy in the Council of the Twelve, occasioned by the apostasy and suicide of Judas Iscariot. Sometime between the ascension of Christ and the feast of Pentecost, when the eleven Apostles and other disciples, in all about a hundred and twenty, were together "with one accord in prayer and supplication," Peter laid the matter before the assembled Church, pointing out that the fall of Judas had been foreseen and predicted, affirming the necessity of completing the apostolic quorum, and setting forth the qualifications essential in the one who should be ordained to the Apostleship: "Wherefore of these men which have companied with us all the time that the Lord Jesus went in and out among us, Beginning from the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." Two of the members were nominated, and then in earnest supplication the assembly besought the Lord to indicate whether either of these men, and if so which, should be chosen for the exalted office; and we read: "They gave forth their lots; and the lot fell upon Matthias; and he was numbered with the eleven apostles."

The proceeding throughout is deeply significant and instructive. The eleven fully realized that on them lay the responsibility, and in them was vested the authority, to organize and develop the Church of Christ; that the council or quorum of the Apostles was limited to a membership of twelve; and that the new Apostle, like themselves, must be competent to testify in special and personal witness concerning the earthly ministry, death, and resurrection of the Lord Jesus. We should note that the selection of Matthias was accomplished in a general assembly of the Primitive Church; and that while the nominations were made by the Apostles, all the members of the Church there present appear by implication to have had a voice in the matter of installation.

The principle of administration through common consent of the membership, impressively exemplified in this instance, was followed, a few weeks later, by the selection of "seven men of honest report, full of the Holy Ghost and wisdom," with well defined duties relating particularly to the temporal affairs of the Church; and these, having been sustained by the vote of the Church, were set apart for their ministry by the laying on of the hands of the Apostles.

A GLORIOUS PENTECOST

At the time of Pentecost, which fell on the fiftieth day after the Passover, the Twelve "were all with one accord in one place" engaged in devotion, waiting, as they had been instructed, until they would be endowed with a particular bestowal of power from on high. The promised baptism by fire and the Holy Ghost was given them on that day. "And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."

The "sound from heaven as of a rushing mighty wind" was heard abroad; and a multitude gathered about the place. The Apostles spoke to the people, and a great miracle was wrought, by which "every man heard them speak in his own language;" for the Apostles, now richly gifted, spake in many tongues, as the Holy Ghost gave them power to do. There were present men from many lands and from many nations, and their languages were diverse. In amazement some of them said: "Behold, are not all these which speak Galilæans? And how hear we every man in our own tongue, wherein we were born?"

While many were impressed by this striking manifestation of the gift of tongues, others mockingly said that the speakers were drunken. This instance of Satanic prompting to inconsiderate speech is especially illustrative of inconsistency and rashness. Strong drink gives to no man wisdom; it makes of him a fool.

Then Peter, as the recognized President of the Twelve, stood up and proclaimed in behalf of himself and his brethren: "Ye men of Judæa, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words: For these are not drunken, as ye suppose, seeing it is but the third hour of the day." It was the Jewish custom, particularly on festival days, to abstain from food and drink until after the morning service in the synagogue, which was held about the third hour, or nine o'clock in the forenoon.

Peter cited ancient prophecy, embodying the promise of Jehovah that He would pour out His Spirit upon all flesh, so that wonders would be wrought, even as those there present witnessed. Then he boldly testified of Jesus of Nazareth, whom he characterized as "a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know;" and, reminding them in accusing earnestness of the crime of the ages to which they had been in some degree parties, he continued: "Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain: Whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it."

With increasing fervency, heeding neither derision nor violence, and driving home to the hearts of his enthralled listeners the fearful fact of their sinfulness, Peter proclaimed as in voice of thunder: "Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

WHAT SHALL WE DO?

The power of the Holy Ghost, operative upon the multitude, could not be repulsed; to every earnest soul it carried conviction. They that heard were pricked in their hearts, and in contrition cried aloud to the Apostles: "Men and brethren, what shall we do?" Now that they were prepared for the message of salvation, it was given without reserve. "Repent," answered Peter, "and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

To the Apostles' testimony, to the exhortation and warning, the people responded with a profession of faith and repentance. Those who repented and confessed their belief in Christ at that memorable Pentecost were received into the Church by baptism, to the number of about three thousand. That their conversion was genuine and not the effect of a passing enthusiasm, that they were literally born again through baptism into a newness of life, is evidenced by the fact that they endured in the faith—"and they continued steadfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers."

So devoted were these early converts, so richly blessed with the outpouring of the Holy Ghost was the Church in those days, that the members voluntarily disposed of their individual possessions and had all things in common. To them, faith in the Lord Jesus Christ was of greater worth than the wealth of earth. Among them there was nothing called "mine" or "thine," but all things were theirs in the Lord. Signs and wonders followed the Apostles in their ministry, "and the Lord added to the church daily such as should be saved."

LAME MAN HEALED

Through the bestowal of the Holy Ghost, the Apostles had become mighty men. As was made clear to them from day to day and from hour to hour by the Spirit of Truth, the scriptures constituted a record of preparation for the events in which they were special and ordained participants and witnesses. Peter, who but a few weeks earlier had quailed before an accusing serving-maid, now spoke openly, fearing none. Seeing once a lame man begging alms at the Gate Beautiful, which led into the Temple courts, he spoke to the afflicted one, saying: "Silver and gold have I none; but such as I have give I thee: In the name of Jesus Christ of Nazareth rise up and walk."

The cripple was healed and passed within the Temple walls praising God aloud. An amazed crowd, which grew to include about five thousand men, gathered around Peter and John in Solomon's Porch; and Peter, observing their wonderment, seized on the occasion to preach to them Jesus the Crucified. He ascribed all praise for the miracle of healing the lame man to Christ, whom the Jews had delivered up to be slain, and in outspoken accusation continued: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified His Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; And killed the Prince of life, whom God hath raised from the dead; whereof we are witnesses. And his name through faith in his name hath made this man strong, whom ye see and know: yea, the faith which is by him hath given him this perfect soundness in the presence of you all."

In merciful recognition of the ignorance in which they had sinned, he exhorted them to penitence and expiation, crying: "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; And he shall send Jesus Christ, which before was preached unto you: Whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began."

As Peter and John thus testified, the priests and the captain of the Temple, together with the ruling Sadducees, came upon them toward evening, and put them in prison to await the action of the judges next day. On the morrow they were arraigned before the priestly officials, who demanded of them by what power or in whose name they had healed the lame man. Peter, impelled by the power of the Holy Ghost, answered: "Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved."

The hierarchy learned to their consternation that the work they had sought to destroy through the crucifixion of Jesus Christ was spreading now as it had never spread before. In desperation they commanded the Apostles, "not to speak at all nor teach in the name of Jesus." But Peter and John answered boldly: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." This rejoinder of righteous defiance the priestly rulers dared not openly resent; they had to content themselves with threats.

The Church grew with surprising rapidity; "believers were the more added to the Lord, multitudes both of men and women." So abundantly was the gift of healing manifested through the ministrations of the Apostles that, as formerly to Christ, now to them, the people flocked bringing their sick folk and those possessed of evil spirits; and all were healed. So great was the faith of the believers that they laid their afflicted ones on couches in the streets, "that at the least the shadow of Peter passing by might overshadow some of them."

DELIVERED FROM PRISON

The high priest and his haughty Sadducean associates caused the Apostles to be again arrested and thrown into the common prison. But that night the angel of the Lord opened the dungeon doors, and brought the prisoners forth, telling them to go into the Temple and further proclaim their testimony of the Christ. This they did, unafraid and mighty in the power of the Spirit, and were so engaged when the senate assembled to put them on trial. The officers who had been sent to bring the prisoners to the judgment hall returned with the report that they had found the prison doors shut with all safety, and the keepers at their posts, but that the dungeon was empty. As the judges sat in helpless consternation, an informer appeared with the word that the men they wanted were at that moment preaching in the courts. The

captain and his guard arrested the Apostles the third time, and brought them in, but without violence, for they feared the people. The high priest accused the prisoners by question and affirmation: "Did not we straitly command you that ye should not teach in this name? and, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us." Yet how recently had those same rulers led the rabble in the awful imprecation: "His blood be on us, and on our children!"

Peter and his fellows, undaunted by the august presence, undeterred by threatening words or actions, answered with the direct counter-charge that they who sat there to judge were the slayers of the Son of God. Closing, locking, bolting their hearts against the testimony of the Lord's authorized representatives, the high priest, scribes, and elders of the people consoled together as to how they could put these men to death. There was at least one honourable exception among the murderously inclined councilors. Gamaliel, who was a Pharisee, a noted doctor of the law, the teacher of Saul of Tarsus, afterward known through conversion, works and divine commission as Paul the Apostle, rose in the council, and having directed that the Apostles be removed, warned his colleagues against the injustice they had in mind. He cited the cases of men falsely claiming to have been sent of God, every one of whom had come to grief in utter and ignominious failure; so would these men come to naught if the work they professed proved to be of men; "But," added the dispassionate and learned doctor, "If it be of God, ye cannot overthrow it; lest haply ye be found even to fight against God."

(Continued on page 491)

THE "MORMON" CONFERENCE

[THE FOLLOWING POEM is a friend's tribute to "Mormonism." It was composed for the London District Conference, held on April 14th, 1929, at the Kensington Town Hall.—EDITOR M. S.]

To-day in London now we see,
A sect of "Mormons" pure and free,
With noble thoughts and natures high,
To live for God before they die.

Now times of desert days have fled,
And opposition's scowl is dead,
Their virtuous deeds have fullest sway,
And drive all sin and ill away.

Amen to thoughts so pure and true;
Alas! there are so very few;
But at this meeting they will show
How high the human soul can go!

BERNARD JOLIVARD

THURSDAY, AUGUST 1, 1929

EDITORIAL

CONFUSION

THE MOUNTAINOUS, highly indented, island-guarded coast-line of Norway furnishes an everchanging panorama of interest. In some remote age, the western part of the Scandinavian peninsula sank slowly into the ocean. The mountain defiles became fjords and the lesser peaks became islands and islets. The highest peaks, which were not submerged, stand one to two thousand feet above sea level, green and tree covered and sloping steeply, with waterfall and cataract, into the ocean. The resulting irregular coast, and the unending, tortuous channels among countless islands and headlands, stir the emotions with a bewildering succession of beauty and majesty.

The people live along the shore and on the islands, wherever the slope is gentle enough and a patch of soil available. The red painted houses are like spots of dull fire among the green-clad hills. Communication is almost entirely by sea craft. Row-boat, motor boat or steamer replace the wagon, motor car or railroad of other countries. At milking time, one day, our hostess rowed herself to the neighbouring islet where the cow was grazing. The staple industry is fishing for herring, cod, salmon and the variety of sea-life that frequent Norwegian waters. The sincere lives of the hard working people, and the intelligent manner of their living, lead to many reflections.

Salmon fishing is a contest of wit between man and fish. The first salmon nets are set in the water in the form of a V, with the nets wide open towards the course the salmon usually takes and not quite touching at the narrow end. The salmon swims in between the wide-open arms of the nets, through the narrow passage at the end of the V, and finds himself confronted by other nets set in a similar manner. The salmon can not find his way back to the narrow openings through which he entered; he becomes confused, and remains within the nets idly wondering what has happened to keep him from the open sea, until the fisherman gathers in the nets and the salmon. If the fish had only had a little more sound knowledge, he might have returned the way he came. Confusion and knowledge do not dwell together.

Salmon, however, are not alone in suffering from the confusion resulting from imperfect knowledge. Out on the outermost island the conversation centered one day on the inhuman doc-

trine of the damnation of infants who die unbaptized. The priest, said a vigorously intelligent old lady, used to live on another island, so that it was often impossible to secure him in time to baptize dying infants. Much anguish had been caused the parents of such infants. But, she explained, the matter had now been remedied, for anyone had the right in such an emergency to baptize a child and thus save it from future torment. She added: "I have myself baptized three children." She regretted, however, that even under this new regulation, some infants die unbaptized. The woman was in confusion. She was caught in nets of untruth. She was suffering from want of sound knowledge. The acceptance of baptism must be an act of will, and sin is not possible until children reach the age of accountability—and, even then, baptism may be performed for the dead, to be accepted by them in their spirit home. "Then," she said thoughtfully, "if that be true, there can be no torment for children who die unbaptized!" Confusion was fleeing before sound knowledge.

So involved is the broken, island-skirted coast of Norway, and so numerous are the dangerous submerged reefs, that the coast steamers used to go into the open sea for safety, thus making the trip longer, and depriving the passengers of the soul-thrilling beauty of the coast-line. However, some thirty-five years ago, a pilot set about to make soundings and to map the under-water conditions of the involved passages among the islands off the coast of Norway. On the basis of the correct knowledge thus gathered, a safe course among the islands was established, called the "swift route," and large steamers now ply daily, with safety and speed, in the comfortable quiet waters and amidst the surpassing beauty of the inner coast passage. Every sharp turn is provided for and guide-boards stick up out of the water everywhere. The channel bottom is known. The wrecks and lost lives of the day of unsound knowledge, when confusion ruled, have been replaced with easy communication and increased prosperity resulting from the light of correct knowledge.

The Gospel of Jesus Christ is a system of truth. Those who possess it have left confusion behind. The principles of truth are few and easily understood, but they may be used to interpret every act of life. The world is bewildered, spiritually, because it does not accept and use the Gospel of Jesus Christ as He taught it. Nets of error, man-made, hold men who know not how to escape into the freedom of full truth, and often decide to remain passive in all religious concerns.

The Gospel was restored in this day so that men might walk again in the clear and full light of truth.—W.

"WHEN GOD offers a blessing or knowledge to a man, and he refuses to receive it, he will be damned."—JOSEPH SMITH.

"MORMON" MISSIONARY-SCOUTS AT BIRKENHEAD

FIVE of the Boy Scouts from Utah, attending the Jamboree at Arrows Park, Birkenhead, are "Mormon" missionaries. At the close of the Jamboree camp, they will leave for their various fields of labour, two going to France, one to Switzerland, one to Sweden, and the other one to the British Mission. Leading the group of Scouts, with two other Scout Executives from New York, is Elder Oscar A. Kirkham, of Salt Lake City, Utah.

Those who love the youth of to-day recognize the vital part in life that Scouting plays. It takes boys and makes of them men. It builds into their beings the ideals of their nation, their parents and their God. It teaches them great moral truths; it helps them to understand the world into which they are born; it makes of them law-abiding citizens.

To Scouting, "Mormonism" adds the power of the Priesthood of God; not only is a "Mormon" Scout a knight of virtue and chivalry—he is also a servant of the Lord. Clothed with the power of the holy Priesthood, he is able to carry on his Scout work, and at any moment respond to the call of the Great Master Scout. His God is at the head; and he learns to listen to and obey the voice of authority. He grows in knowledge and experience in two important, harmonizing lines of endeavour; he learns how to preserve his temporal and spiritual life.

The experiences gained by these five boys who come as Scouts and who will remain as missionaries, will be of value not only to themselves, but will be of greater value, perhaps, to those with whom they come in contact. With their knowledge of Scouting, they may help those in need, succour the injured or find their way by day or night in strange lands; as Elders of the Church of Jesus Christ, clothed with authority from God, they may administer to the sick, and through the exercise of faith, the sick may recover; they may officiate in the saving ordinances of the Gospel of Jesus Christ, and bring light and knowledge to those whose minds are dark with error and untruth. To the sound principles and teachings of Scouting is added power from God, in one who thus doubly serves the Master.

It is a signal honour to Elder Kirkham and to the Church he represents that he has been chosen as one of three leaders of the American Boy Scouts to the International Jamboree. He has served long and faithfully in a Church and civic capacity. He has been very active in promoting the welfare of the youth of the Church and Nation to which he belongs. Also, he is another excellent example of a Scout who holds the holy Priesthood of God.

In the hands of such men and boys rests the future of the Church and State of to-morrow. We welcome them all to this land and wish them success in their undertakings. May they carry on!

WESTON N. NORDGREN

PETER AND HIS BRETHREN

(Concluded from page 487)

Gamaliel's advice prevailed for the time being, to the extent of causing the Apostles' lives to be spared; but the council, in contravention of justice and propriety, had the prisoners beaten. Then the brethren were discharged with the renewed injunction that they speak not in the name of Jesus. They went out rejoicing that they were counted worthy to suffer stripes and humiliation in defense of the Lord's name; and daily, both in the Temple and by house to house visitation, they valiantly taught and preached Jesus the Christ. Converts to the Church were not confined to the laity; a great company of the priests swelled the number of the disciples, who multiplied greatly in Jerusalem.

THE PRIMITIVE AND LATTER-DAY CHURCH

What has been said here is but a scant synopsis of a few prominent events in the history of the Church of Jesus Christ, immediately following the departure of its divine Founder. By the ordination of the Twelve Apostles, the Lord had given to the Church all the authority requisite for its development. The Twelve were empowered to call, set apart, or ordain such other and lesser officers as the needs of the growing institution required. Peter stood as the earthly head of the Church, with James and John as his more immediate associates; but each of the Twelve held and exercised the full powers of the Apostleship.

The burden of the Apostles' preaching and teaching was the proclamation of Jesus Christ as Lord and God; and, next in order, the declaration of the fundamental principles and ordinances of the Gospel as essential to salvation, these being: (1) Faith in and acceptance of the Lord Jesus Christ as the Saviour of the race; (2) Repentance, with a resolute purpose of turning away from sin; (3) Baptism by immersion in water, at the hands of one holding the requisite authority in the Priesthood; and (4) Bestowal of the Holy Ghost by the imposition of authorized hands.

In the restored Church, as it exists upon the earth to-day, the Church of Jesus Christ of Latter-day Saints, the same authority is operative, the same principles are taught, and the same ordinances are administered. The Church has embodied a statement of these beliefs and practices in two of its codified Articles of Faith:

"We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that the first principles and ordinances of the Gospel are:—(1) Faith in the Lord Jesus Christ; (2) Repentance; (3) Baptism by immersion for the remission of sins; (4) Laying on of hands for the gift of the Holy Ghost."

As we proceed we shall find that the Church of old was characterized by the ministrations of men bearing the holy Priesthood and serving in their appointed places. On this point, as applying to the present age, the Church of Jesus Christ of Latter-day Saints affirms its position thus plainly: "We believe in the same organization that existed in the Primitive Church, viz.: Apostles, prophets, pastors, teachers, evangelists, etc."

The Gospel taught by the Church of Jesus Christ of Latter-day Saints is no new gospel; it is the Gospel of Jesus Christ brought to earth again with all its ancient powers, privileges, and blessings. If any of you doubt, I pray you investigate and compare. Come, see for yourselves; and may the Lord guide you in finding and choosing the right. Amen.

AUTUMN CONFERENCE APPOINTMENTS

THE 1929 Autumn Conferences of the Districts in the British Mission will be held on the following dates:

Liverpool...	...	...	...	Sunday, September 8, 1929
Norwich ...	...	...	...	" " 15, "
Hull ...	...	...	...	" " 22, "
Free State ...	...	...	...	" " 29, "
Manchester ...	...	...	...	" October 6, "
Sheffield ...	...	...	...	" " 13, "
Newcastle ...	...	...	...	" " 20, "
London ...	...	...	...	" " 27, "
Bristol ...	...	...	...	" November 3, "
Scottish ...	...	...	...	" " 10, "
Welsh ...	...	...	...	" " 17, "
Leeds ...	...	...	...	" " 24, "
Ulster ...	...	...	...	" December 1, "
Birmingham ...	...	...	...	" " 8, "
Nottingham ...	...	...	...	" " 15, "

District Presidents are requested to make early arrangements for the meetings, and to submit their proposed programs to Mission headquarters. All members of the respective Districts should be informed and public notice be given.

Every District President is to prepare a written report showing the work done, changes in the missionary corps, new fields opened, branch organizations, percentage of increase or decrease in tithes and offerings—in short, a comprehensive history of his District. This report is to be in form suitable for reading to the congregation, and a copy is to be in readiness for the Mission President or his representative at the Conference.

Provision should be made wherever possible for three Sunday meetings—morning, afternoon and evening. The Sacrament should be administered at the morning meeting only. It is strongly

urged that a special District convention be held for the Priesthood and all members interested in the auxiliary organizations. Definite arrangements for the time of this convention are to be made by the Mission and District Presidents.

A TESTIMONY

ELDER JOHN CUMMARD

MESA, ARIZONA, U.S.A.

IN 1906 I was a member of the Men's Pleasant Sunday Afternoon Meetings at the Episcopalian church at Edge Lane, Liverpool, England, and many of those meetings I certainly enjoyed. In fact, it was the first church that ever made an impression on me regarding religion, although I had been to many other churches such as the Wesleyan and the Baptists.

In October, 1906, the minister held an open house meeting, allowing anybody to talk on the subject: "Why Working Men Do Not Go To Church," and a number of the members, including some strangers, spoke at that Sunday afternoon meeting. I was very much impressed with a talk given by a man by the name of William A. Morton, who explained that the reason working men did not go to church was because they were unable to understand some of the sermons that were delivered, that the ministers were college men, and that they used such language that some of it went over their heads. Also that there was not that close contact with the working men from the heads of the church, as there seemed to be such a difference in their social standing; that the working men could not dress like a lot of the other members in the congregation, and were embarrassed when they went to church. His speech seemed logical to me; and while I did not make any effort to meet Mr. Morton, I remembered more of what he said than of what any of the other speakers said.

At that time I was a salesman for the Pioneer Furniture Store, Bold Street, Liverpool, and a man by the name of Mr. Allen was a customer there. One day he said he needed a gas stove fixed in his home, and asked them to send a man up there to measure the gas pipes needed and to see what size gas stove would be required. I was sent by the firm to visit him at his home, which was at 295 Edge Lane, Liverpool, and upon arriving there, I walked through the office, and was surprised to see pictures of steamships; the place looked like a business office instead of a home; a printing office was also in the rear. I was anxious to sell a gas stove, so I walked around the house, inside and out, and met a number of men. One face particularly, struck me, and I remembered it was the man who had given the speech in the Episcopalian church that

Sunday afternoon. I immediately asked him if he was still of the same opinion as to why working men did not attend church, as he was the day he gave the speech, and he informed me that he was.

I sold Mr. Allen the gas stove, and the plumber was sent up later to fix the same, but at that time I was impressed to ask Mr. Morton a number of questions, and I found out from our conversation that he was a "Mormon" missionary. He told me the story of Joseph Smith—how Joseph Smith had prayed for light, how the heavens had been opened to him, how the Gospel was being spread throughout the world, how the Saints were gathered in Zion—and he again impressed me with this new religion and gave me some tracts to read. Of course, I talked to my friends at the Pioneer Furniture Store, and they told me to look out, for he was one of the "Mormon" Elders who were causing so much trouble; but I could not get the things he said out of my mind, and later, he asked me to allow him to visit my home, which he and a companion did on the first day of January, 1907, at Needham Road.

My wife was not very anxious to meet them, and I had quite a time to get her to stay in the house. I told her of the impression he had made upon me, and she said: "All right, let them come, but I will have nothing to do with them. She had had an experience with another minister that same day, and had not been favourably impressed with his conversation. However, Elder William A. Morton and Elder J. R. Price visited our home that day, and we certainly enjoyed their visit.

Of course, we asked them to have a cup of tea, and were surprised to learn that they did not partake of tea, coffee or tobacco. We got our prayer book down and showed them the kind of God we worshipped, and before they left that night they had convinced us that a God without body, parts or passions, was something that did not exist; they proved that they were worshipping a tangible God, which appealed to both my wife and me, my wife becoming interested at once. They visited us often, and in the course of time we joined the Church, and emigrated to America. My wife and I wish to bear our testimonies that the Lord directed Elder William A. Morton, and Elder J. R. Price to that Sunday afternoon meeting, because we were both in doubt concerning religion, we were sincere in all our efforts, and they came in answer to our prayers. We attended their meetings, and in due time we were convinced that the heavens had been opened; that Joseph Smith was a true prophet of God; that the message of life was being delivered in England. We rejoiced that we were fortunate enough to have the restored Gospel come our way.

After twenty years of "Mormonism" we are still of the same opinion that the Gospel is true, that this great work is going on, and that many honest souls are receiving the same.

THE PASSING OF FORRESTER'S HALL, HULL

ELDER ERVIN R. STOKER

THE Church of Jesus Christ of Latter-day Saints has been holding meetings in Forrester's Hall, Hull, for so long that nobody knows just how many years it has been. Certain it is that for forty years the "Mormons" have been there, and perhaps for a much longer period of time. If the walls had ears and the floor could talk, the old "Mormon" meeting room would have many interesting things to tell, for those years have contributed much to the progress of the work in this famous part of the vineyard, of which the old hall has been a silent witness.

The way of the Church of Jesus Christ is ever onward and upward. "Beware of getting established," said a great man; "the only thing that ever gets established is a graveyard." "We believe in continuous revelation from God," says the Church of Jesus Christ; "We believe it is a good thing to make a change once in a while—we believe in eternal progression."

Thus came about the passing of Forrester's Hall; the "Mormons" have moved into a new meeting place. The hundreds of persons in England and America, whose heartstrings are wound around the old hall by memories of happy hours spent therein, will no doubt feel keen regret when they hear these tidings. Nevertheless, we are sure that the Spirit of the Lord will come with us to our new place of meeting.

After the few effects that had been collected during bygone years had been removed, and I sat alone as in "some banquet hall deserted," my mind pictured a few scenes of the past. Two of our oldest members were young girls when they first attended our meetings there; nearly all of the initial congregation are now sleeping in the grave. The grandparents of Elder Linton, who is labouring in the Hull District at present, were regular attenders at the Forrester's Hall before they emigrated to America.

In that humble room the Spirit of God was invited to dwell among the Saints who congregated there; and that Spirit came and rested upon many missionaries and Saints, during the passage of the years. The spirited testimonies of hundreds of Elders have made the room ring for truth; and Apostles of the latter-day Church of Christ have there borne record of the Gospel restored. Men and women sitting there have been thrilled with the message of life and salvation; they have rejoiced at the mercies of the Lord and testified to His goodness; and they have left that room with new determination to curb their desires and to conform their lives to the Gospel plan.

Forrester's Hall is but one of many such meeting places. It has been one of the homes of "Mormonism" when such homes have

been hard to find and harder to hold. It will long be remembered for good by men and angels, for it has sheltered the Gospel and the children of the Master.

FROM THE MISSION FIELD

Danish Mission Arrivals: The following missionaries arrived at Copenhagen, Denmark, on July 3rd, aboard the *Hellig Olav*; they have been assigned to labour in the Danish Mission: Joseph William Johnson, Bancroft, Idaho; Kenneth A. Lauritzen, Victor, Idaho.

President Holger M. Larsen arrived on July 11th aboard the *Oscar II*. He will succeed President Joseph L. Petersen as head of the Danish Mission.

Doings in the Districts: *Manchester*—At a baptismal service held in the Manchester Chapel, on July 20th, four persons were baptized by Elders John W. Southwick and E. Glenn Taylor, and were confirmed by President Frank C. S. Derrick, Elders Southwick, Taylor and Charles J. Parkinson.

The Bury Branch of the Manchester District was organized and the opening meeting held on Sunday, July 21st. Many friends and earnest investigators attended. A spiritual treat was enjoyed by all present. Special musical numbers were given. Speakers of the evening were President Frank C. S. Derrick, Elders Charles J. Parkinson, E. Glenn Taylor and John W. Southwick.

Sheffield—On Saturday, July 13th, the Amor Swarm of Bee-Hive girls, Sheffield Branch, gave a program and luncheon, to celebrate "Swarm Day." Nine members of the Bee-Hive graduated and received their pins. Mission President A. William Lund and Sister Josephine B. Lund attended the celebration.

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LIVERPOOL

FOR SALE IN ALL THE DISTRICTS OF THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS IN GREAT BRITAIN